

INFORMATION

APRIL
1961
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THE CATHOLIC CHURCH IN AMERICAN LIFE

- QUIT CALLING US FARMERS PARASITES
- MAKE MINE AN OLD FASHIONED HOUSE
- ON NAMING YOUR CHILD

EDUCATIONAL INJUSTICE: how to right a wrong



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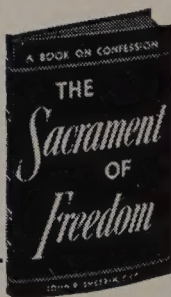
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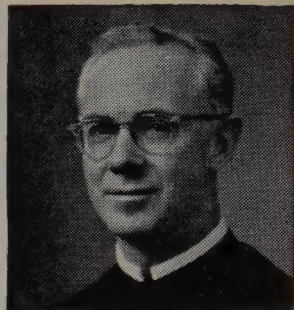
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The Rediscovery of Confession
as the sacrament of freedom rather than a discipline merely, freedom "to follow your conscience rather than stay tied up in sin, freedom to be the man God intended you to be."

The Master Plan of the Sacrament. The instituting of the sacrament by Christ and the Church's laws for its continuation — intended to secure for the faithful "a serene liberty of conscience."

Forgiveness of Venial Sins. Why we are not required to confess venial sins. Importance of a Christian sense of humor in examining your conscience. How to enlist the aid of the Holy Spirit in confessing venial sins.

Examination of Conscience. Importance of asking the help of the Holy Spirit. The questions of free will and moral responsibility and the help that has come from the findings of the psychiatrists. Distinguish mortal from venial.

Contrition. Explanation of sorrow and a firm resolve. Perfect and imperfect sorrow. Need of disregarding emotion as a contrition not too hard to come by.

Firm Purpose of Amendment. Contrition for mortal sins a "many-splendored thing." Real sorrow necessarily implies a purpose of amendment. Explicit resolution to amend enables you to make sure that your repentance is rational, instead of merely emotional.

Confession. Practical considerations. Vital importance of an awareness of Christ's sacramental presence. The sweet reasonableness of the whole situation. The priest point of view and his obligation in the confessional.

INFORMATION

THE CATHOLIC CHURCH IN AMERICAN LIFE

APRIL, 1961

VOL. LXXV, NO. 4

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EDUCATIONAL INJUSTICE: HOW TO RIGHT A WRONG

Aid to individual students, who could then attend the school of their choice, would help to restore some justice to plans for educational aid

by CHRISTOPHER RENGERS, O.F.M.CAP.

IN A SPECIAL message to Congress late in February, President John Kennedy proposed a \$5,625,000,000 program of Federal aid to education.

Excluded from any benefits of such legislation would be the millions of Catholic taxpayers (and others who maintain parochial schools) who choose to send their children to their own schools.

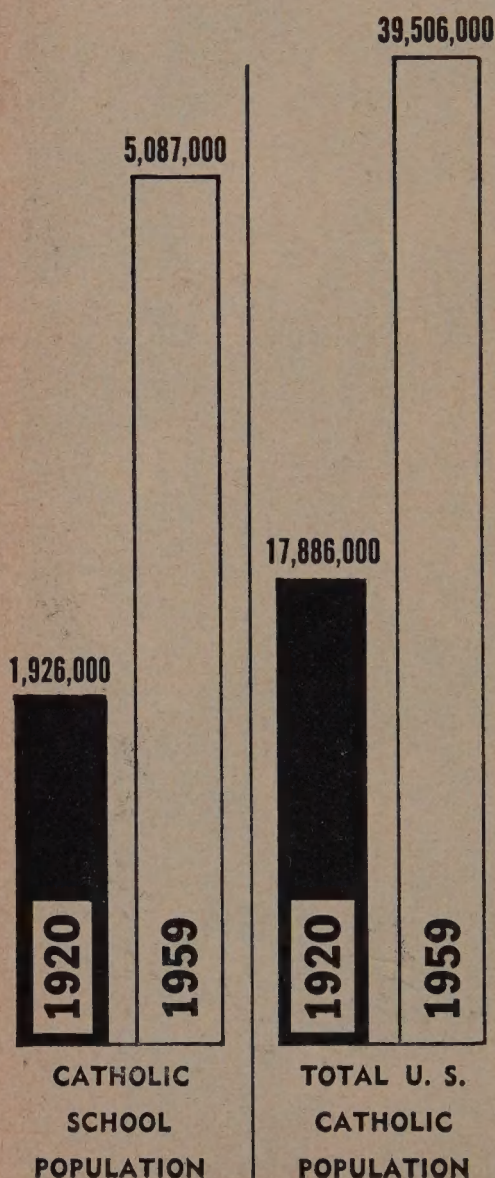
"Such legislation would discriminate against a multitude of America's children because their parents choose to exercise their constitutional right to educate them in accordance with their religious beliefs," stated Cardinal



Spellman of New York, and added:

"Under these proposals par-

COMPARATIVE GROWTH RATES



ents would be compelled to surrender both freedom of mind and freedom of religion in the education of their children as a condition for sharing in Federal education funds in direct violation of the liberties guaranteed by the First Amendment to the United States Constitution."

If the Kennedy proposal were to pass Congress, a tax injustice to millions of Americans not only would be perpetuated but compounded. And there is little need to continue this injustice since plans have been advanced which would right the wrong.

ONE OF THE best plans is that advocated by Citizens for Educational Freedom, a young organization with headquarters in St. Louis, Mo.

It urges that students, rather than schools, be aided, and offers as the legal basis for its proposal the First Amendment to the Constitution, a provision more commonly advanced by those who oppose such aid.

The organization's line of reasoning is that since education is compulsory in all states, and since it is a commonly-accepted principle that education should be free to children during the years their attendance at school is obligatory, then parents should be free to choose any school that meets the state requirements.

Not to support the parents' choice financially, the CEF concludes, is to penalize them and, in many cases, deny them free-

dom of choice. When a church-related school is involved, the group maintains that the parents also have been denied the free exercise of conscience guaranteed by the First Amendment.

Linking the First Amendment, which insures the free exercise of religion, with the Fourteenth, which prohibits states from restricting it in any way, the CEF feels it has a strong legal case for state aid to individual students.

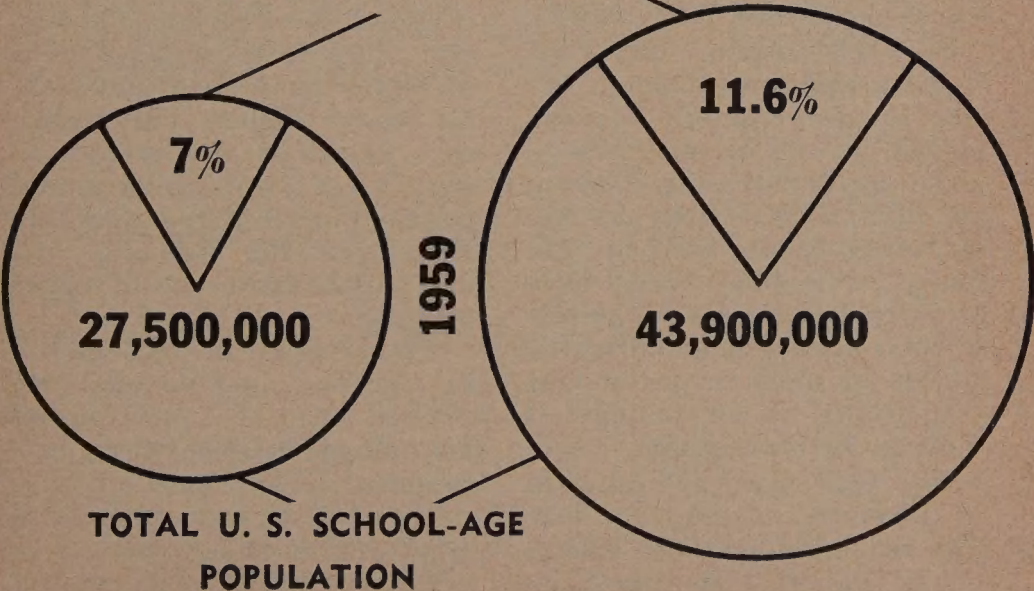
CITIZENS FOR Educational Freedom was founded in 1959 by a group of Catholic parents who felt that any school which prepared its students for an active, useful life in a democracy was,

in essence, a "public school" and, accordingly, deserved public support. A non-denominational organization, the CEF today numbers many Protestants among its 6,500 members in every state of the Union.

Leaders of CEF emphasize that their organization is not opposed to public schools, either in principle or practice, but does object strongly to a monopoly in the distribution of tax-raised educational funds.

James Bick of St. Louis, a founding member of CEF, puts it this way: "Monopoly is always bad, especially so in areas of thought and belief. Our present system of distributing school tax funds encourages and,

**PERCENTAGE ENROLLED
IN CATHOLIC SCHOOLS**



if let run its own way, will establish a monopoly in education."

CEF members deny that they want to take money away from the public schools. Their plan is to raise enough money through taxes — local, state and Federal — to provide adequately for all children at the primary and secondary levels of education.

They also advocate a thorough overhauling of the tax-gathering system, which has fallen so far behind present conditions that even the needs of state-controlled schools are not being met.

AS A BODY, the CEF is neither for nor against Federal aid to education. It does contend, however, that if such aid does come, funds should be given to all school-age children, regardless of the schools they attend.

For this reason, the CEF waged a vigorous campaign last year to arouse public opinion against two pieces of Congressional legislation — the Thompson bill in the House and the McNamara-Hunt bill in the Senate. The bills would have provided Federal aid for public school construction and teachers' salaries to states in an amount proportional to the number of children in *all* schools.

The CEF plan, according to its advocates, is simply a new way of thinking about educational support — one based on

Readers can obtain further information on Citizens for Educational Freedom by writing to the organization at 3109 S. Grand Blvd., St. Louis 18, Mo.

the equal rights of all parents and children before the law as citizens of the United States. Vincent Corley, another founding member from St. Louis, restated the CEF viewpoint in this manner:

"Parents should participate in any educational funds raised by compulsory tax laws, no matter what the level of government dispensing the tax funds."

He pointed out that his organization never mentions aid to schools and is concerned only with assisting parents and children as citizens.

As a legal precedent for its proposal, the CEF cites the Federal educational assistance given to former servicemen under the GI Bill of Rights. This legislation permitted the veteran to choose his own college, and among those selected were 474 Protestant, 265 Catholic, and five Jewish institutions of higher learning.

The government paid the bill in each case, and no one complained that the principle of Church and State had been compromised in any way. CEF believes that if such support is legal at the college level, it is even more justifiable in primary

and secondary schools where education is mandatory.

Pointing to nations such as England, Ireland, France and Holland, which provide anywhere from 50 to 100 per cent support for school children, the organization notes that the United States is the only major Western democracy that does not provide this aid.

IN A BRIEF entitled "Inalienable Civil Rights in Education," the late Anthony Daly, a former probate judge in Alton, Ill., and a CEF founder, held that the present system of allotting tax funds only to state-controlled schools was unconstitutional.

"Liberty and the right peaceably to assemble include the right of association . . . and the right to education in non-State schools," Judge Daly wrote. "The right to the equal protection of the laws is not forfeited by children who attend non-

State schools. . . . To integrate religion with education is the exercise of religion. This exercise of religion must be free from governmental penalty."

Catholic elementary and high schools today enroll 11.6 per cent of the school-age population in the United States. During the past 39 years, their enrollment has risen 164.2 per cent, easily outdistancing the Catholic population increase of 120.9 per cent and the general population increase of 70 per cent.

Even more staggering increases in the Catholic school population are predicted for the future. But unless Catholic parents are provided with some form of state aid, they will be unable to bear the financial burden of a religiously-oriented education for their children.

Using the lever of the Constitution, the CEF hopes to lift this burden from their shoulders. ■ ■

■ A POLITICIAN who had changed his views rather radically was congratulated by a colleague. "I'm glad you've seen the light," he said.

"I didn't see the light," came the terse reply. "I felt the heat!"

■ YOUNGSTERS brighten a home; they never turn off an electric light.

■ TOO BAD we can't stay at 18 because it's then we know all the answers.

■ WOMEN WHO INSIST on wearing the pants frequently find some other woman wearing the mink.

Most city folks think that government subsidies are lining the farmers' pockets with greenbacks. An Iowa farmer documents his story to set you straight

QUIT CALLING U



THE AUTHOR AT THE CONTROLS OF HIS THREE-YEAR-OLD TRACTOR, WHICH LISTED NEW AT \$5,200.

FARMERS PARASITES

by REX R. GOGERTY

A RECENT ISSUE of one of the nation's leading magazines labeled farmers as parasites because of the gigantic federal subsidies they are receiving. Speaking as a farmer, I can say authoritatively that it is pretty difficult for a man to retain his dignity among city cousins when he's been branded as a national leech.

Going further, I might add that I'm sick to death of being accused of armed robbery at the U. S. Treasury mainly because the facts concerning government aid to the farmers has been misrepresented. Mass ignorance about farm conditions has resulted in the attitude, shared by city and townfolk alike, that farmers are the biggest freeloaders this nation has seen since the days of the carpet bagger and patent medicine show. Our reputation is second in notoriety only to the Mafia.

In short, urban dwellers are grassy green and woefully un-

educated about present goings on down on the farm.

Farmers are not solely responsible for spiraling food prices and the mismanagement of surplus grain. The "farm mess" has been a political football for a good many years, and most of the experimental and sure-fire farm programs have tended only to bury us under a mounting pile of food and fibre.

The only thing that is likely to save us from this phenomenal productivity is a nation-wide drought. Then, possibly, the government grain bins that line the highways of the Midwest would appear less obnoxious to urban motorists.

Farmers *are* responsible, however, for producing the best quality food and grain in the history of the world, but they are rewarded with sluggish markets and consumer grumbling.

I regard myself as a rather typical Iowa dirt farmer, and you can take it from me and my

neighbors who are in the same boat — we are not riding any government gravy train. The price supports we have on corn, soybeans, wheat and other crops are a big help in keeping me and my family from the poorhouse. Understand, I don't maintain that these supports are a cure-all or an answer for agriculture's problems — they just happen to be our only line of stabilization at the moment. Like other segments of American industry, we have our hand in the government till — not a healthy situation, just a necessary evil.

I say necessary because it costs me some seventy cents to produce each bushel of corn (probably about average for cornbelt farmers). Uncle Sam will loan me \$1.00 a bushel on the corn if it is low enough in moisture content to keep in the crib. So I deliver the sealed corn to the government bins rather than take the small profit on the lower (80 to 95 cents a bushel) open market. Maybe it is a hand-out, but with me it's strictly good business.

"THE FARMER JUST can't go it alone anymore," one of my neighbors warned in a local cracker barrel session. "If we don't organize the way labor did, we're going to wind up as a bunch of clod-busting sharecroppers."

He's not alone in his philosophy. In the farm meetings I've attended recently, there is one thought uppermost in the minds

of rank and file farmers: what are we going to do about farm prices? The boys who are allegedly riding the Fort Knox express are frankly worried about the future. Memories of the Depression days are still vivid for many, only now we can't burn our corn in the oil stove and we need fuel for modern machinery instead of oats for our mules.

Take hogs, for example. Hogs and farming are practically synonymous (many are of the opinion that hogs and farmers are synonymous). But getting back to the issue, I market some 200 head of fat hogs each year, which is about par for the course. The big operator, push-button set-ups you have heard about turn out three or four thousand hogs, and some farmers don't raise any.

It costs me about \$8 to produce a weanling pig (considering my investment in the brood sow, feed, etc.) and roughly \$22 in feed costs, veterinary bills and other miscellany to bring him to the 220-pound slaughter-house class, at which time he will fetch \$15 a hundredweight, or approximately \$34.

This base price, of course, is subject to day to day fluctuations which may leave me better or worse off. I have no figures on my hourly labor return or building investment — some things are better left in the unknown column.

Now I'm no whiz with figures, but even my country school arithmetic leaves me with little hope for a new car or a remodel-



THE FARM POPULATION HAS DROPPED NEARLY FOUR MILLION IN THE PAST TEN YEARS. ABOVE, A MID-WINTER FARM SALE, AN ACTIVITY THAT COMES WITH GREATER FREQUENCY IN RECENT YEARS.

ing job on the house in the near future.

In 1959, the nation's consumers paid industrial workers an average of \$2.20 an hour for making manufactured goods, while I received about 70 cents an hour for raising food. No one will deny that the machine and foundry men deserved every penny of their \$2.20, but it does make that 70 cents look slightly ridiculous.

Per capita farm income now stands at a paltry \$707 a year,

compared with \$2,100 a year for the rest of the economy. Instead of being subsidized, agriculture is merely underpaid.

If you are paying 70 cents a pound for butter and 75 cents a pound for lean pork chops, we can draw the logical conclusion that there is a fellow out there in the middle with a fleshy thumb on the scales.

I'm not presenting this gloomy picture to arouse sympathy, but to create a better understanding of our dilemma. Too often an

exaggerated picture is displayed — this one shows a paunchy, land-grabbing hayseed doubling his money on crops and livestock and still putting the bite on Uncle Sam.

"Those guys in town are laughing at us," said one of my more cynical colleagues at a farm closing out sale the other day. "They hope we'll go broke and starve to death."

Now I'll agree that we are the butt of more than a few pleasantries in the local bar-and-grille circuit, but no one in his right mind wants any segment of the nation's economy to fall on its face. Sooner or later a chain reaction in our interdependent system will affect the clerk and machinist too.

THE FARM population, a dwindling 11 per cent compared to 70 per cent 40-odd years ago, isn't a very big part of the nation's economy, numerically speaking; still, that 11 per cent represents a multi-billion dollar investment in land, machinery, livestock and tools. Farmers are free spenders when they have the dollars in their sock; right now we're a little strapped. New cars, clothes and furniture will have to wait for better times.

Regardless of what you have read about block-long cribs bursting with government corn or garages sporting Cadillac cars, money is definitely tight here on the rural scene. (I am the proud owner of a '53 Chevy. When I bought it used three years ago

the kids thought it was a new one and my wife didn't have the heart to disillusion them.)

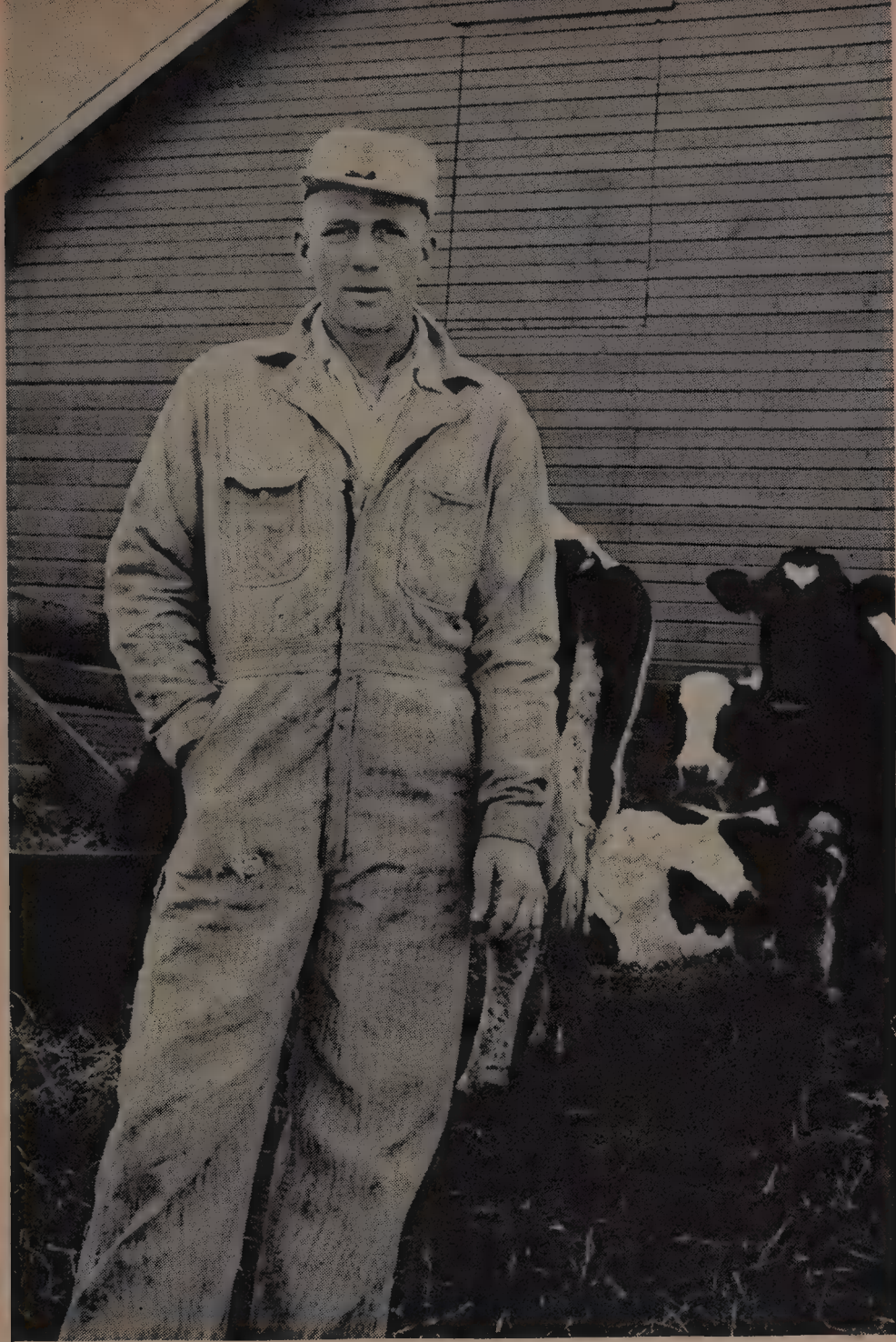
In our town, Zearing, pop. 497, the grocery man, the veterinarian, the garage operator and the doctor have more money on the books than ever before. They look at us, we turn to the local banker and then just shake our collective heads. A good part of our fabulous corn crop is too high in moisture content to put under government loan, and livestock operations are all work and no pay.

"More farm sales than any previous year," was the headline in a recent farm publication. Older farmers are retiring and some younger ones are quitting in search of greener pastures at the employment office. Ninety per cent of our farms are operated on borrowed money. When the credit is gone it's time to sell the cow and move to town.

I suppose you could say we made our own economic nest of briars by overproducing. Industry gave us mechanized farming, science improved seeds and God provided fertile land. But how can we underproduce short of giving the land back to the Indians.

A prominent farm organization leader in a recent speech referred to last year's per capita farm income as being higher than in the previous year. He had to qualify this statement by adding that much of the increase came from off-the-farm labor.

A by-product of this embroiled



MANY FARMERS SUCH AS WAYNE JONES, ABOVE, HAS TAKEN UP THE PRACTICE OF "MOON-LIGHTING." IN ADDITION TO RUNNING HIS FARM, HE WORKS IN A NEARBY FACTORY TO MAKE ENDS MEET.



"DO YOU STILL THINK I'M A PARASITE?"
ASKS AUTHOR-FARMER REX GOGERTY.

era of \$15 hogs and \$5,000 tractors is the "moonlight farmer" — a part time agriculturist who supplements his income by pulling wrenches in a garage, working the night shift at a factory or driving a truck. Many small-acreage farmers are forced to take outside work just to defray expenses at home.

"How about the soil bank?" a suburban friend asked during a weekend visit. He obviously had read one of the few but widely ballyhooed cases in which some larcenous farmer or rancher was paid \$10 an acre yearly rent by the government for land valued at only \$20 an acre. Two years of this and he is over the hump.

Grandpa used to say: "There's a polecat a-suckin' eggs in every

hen house." The same principle is applicable here: because a few unrepresentative cases have enjoyed national publicity, the soil bank has become in the public eye another of Uncle Sam's big giveaways to the unscrupulous farmer.

To the tenant farmer who doesn't own his own land (a common practice here in my part of the prairie), the soil bank is almost worthless. On poorer land, the landowner can realize about the same profit from his soil bank payments that he can from renting his land out.

Taking these acres out of production has helped ease the surplus situation, but renting \$400-an-acre land to the government for \$20 an acre barely covers the taxes and interest on money invested.

My wife and I treated our guests to the grand tour of surrounding field and farm before their departure. As we drove through the scenic countryside they extolled the virtues of the neat, well-improved farmsteads.

"For heaven's sake," a woman companion finally surmised, "almost every home appears to have inside plumbing." Regaining control of the car, I composed myself and began a discussion of equal rights for farmers on this premise: why should farmers be deprived of an inside toilet? We farm folk are just as much subject to the chill of the elements as the most delicate apartment dweller.

Some farm homes are lavish

and some are decrepit; some of the venerable back path privies are still in use, but we are attempting to bring our standards up to the national average. We are trying to accomplish this by selling our produce at an equitable price, not by milking the government cow dry.

Ninety-five per cent of us have electricity. Most watch television, know how to read and write and enjoy life a bit.

All in all, we are a rather likeable and wholesome group that really wants better understanding and closer cooperation between rural and urban people. The next time you travel through a section of America's farm or ranch country, stop in, prop your foot on the fence and visit a spell. You'll find out what's really happening down on the farm.

You'll find out why we stay out here in the sticks if things

are really as tough as they sound. The answer is simple: the farm is still a good place to live and raise your kids. We are independent small businessmen who like working with the soil and have a profound faith in the future of agriculture.

SOMEDAY, WHEN the super highways and shopping centers quit swallowing up good farm land, the demand will again overtake the supply. It is enigmatic that we are the only major country in the world confronted with a problem of too much to eat instead of too little.

We have made some mistakes. We have ridden our antiquated economy through its ups and downs before. We have been bull-headed and indifferent, and our habits are sometimes chaotic and unfathomable.

But please, please don't call us parasites. ■ ■

■ NO MATTER HOW MUCH a man criticizes his wife's lack of good judgment, he seldom criticizes her choice of a husband.

■ MORE PEOPLE COMMIT suicide with ■ fork than with any other weapon.

■ THERE IS NO smaller package than a person all wrapped up in himself.

■ A BORE IS someone who boasts about his accomplishments when he should be boasting about yours.

He Exiled God from Cuba

by PHIL SANTORA

Fidel Castro is the only dictator in Cuban history to wage an open campaign against God and the Church. It could be his last mistake

ONE OF THE bitterest behind-the-scenes battles being waged in uneasy Cuba these days is the one between ideology and theology — with Fidel Castro trying every Communist trick at his command to undermine the Catholic Church and remove a major obstacle in his efforts to completely Sovietize the island.

Castro is the first dictator in Cuban history to take definite steps to muffle the voice of the Church. His predecessor, Fulgencio Batista, was inclined to tread lightly where religion was concerned — realizing that 95 per cent of the Cuban people are Catholics and refusing to risk antagonizing them further.

Batista's wife attended church

regularly. She contributed generously to it as well as to orphanages and hospitals under its control. The Batista children were given parochial training.

There were several instances of persecution and mistreatment of clergymen during the Batista regime, but these excesses were committed by over-zealous hirelings of the dictator and were frowned upon by the clever Batista.

Even when the Church came out openly against Batista, he refused to take steps to curb the critical prelates. The dictators and rulers who preceded him were equally cautious in their dealings with the Church.

It remained for Fidel Castro,



FIDEL CASTRO
BEGAN HIS ATTACK
ON THE CHURCH
ONLY NINE DAYS
AFTER HE TOOK OVER
THE GOVERNMENT
OF CUBA.

who with his brother, Raul, took refuge in a Catholic church when his disorganized 26th of July forces fled their first major battle, and who later thanked the prelate by having him jailed, to begin the fight against the Church.

It was not a campaign that began in the late stages of the regime, under internal pressures of counter-revolution. It began only nine days after Havana fell to the rebel forces on January 1, 1959.

On the tenth of January, the revolutionary government ordered the word "God" eliminated from the judiciary oath. Less than a month later, "God" was expunged from the preamble to the Cuban constitution.

Ever since then Castro has attempted to whittle away at the Church's influence. One of his critics said bitterly, "Fidel has himself confused with God. He is teaching the new generation that God and religion are secondary matters — that the revolution comes first."

One instance of Castro's efforts to brainwash the children has been cited by several grade-school teachers. Kindergarten pupils are told to bow their heads and pray to God for candy. When they open their eyes expectantly, there is no candy in front of them.

Then they are told to pray to Fidel for candy. When they open their eyes, the candy is on their desks.

He has tried to instill atheism by other methods — through goon squads who break up church

services and create incidents involving worshipers. And through Red propaganda mills.

THE LATEST, AND perhaps the most vicious, attempt to undermine the faith of a people (whose economic status is such that their religion constitutes the greater part of their strength) is through a pamphlet widely circulated among the farmers.

It begins:

"Don't show this book to your village priest because he wants to keep you in the dark so that you will have to go to him for all your information.

"And since he charges you to sprinkle water on the head of your child, to tell you that you are the husband of your wife — a thing which you already know for you love her and she loves you — and since he charges you to be born, to give you unction, to marry you, to pray for your soul, to die; since he even refuses you burial if you don't pay him for it, he won't even want you to know all you have been doing so far is unnecessary, because he would no longer be able to charge for all that."

The tirade continues:

"And since it is unfair that your ignorance should be exploited thus, I, who charge you nothing for my book, wish to talk to you — to tell you the truth.

"Well, then, call your wife and children together and read to them slowly and clearly and over and over again what I am tell-

Many a simple Cuban farmer has seen through the vicious attacks on his religion

ing you here in all good faith.

"When you have your child baptized, it means that you want him to be like Christ. And this is only natural, because Christ was a wonderful man. But tell me, is this brought about by just sprinkling water on your child's head?

"If a little bit of water could do all that then everybody who has ever been baptized would be good. And you can see they aren't.

"Is the water sprinkled on your child's head by an honorable man worse than the water sprinkled by a man who almost always has many vices and who obliges you to have a wife while he has a mistress, a man who wants your children to be legitimate while he has illegitimate children?"

THE VICIOUS ATTACK, written by a Red propagandist but attributed to the revered Cuban patriot, José Martí, went on and on in similar vein. But the writer had overplayed the scene and instead of turning Cuban farmers against their priests, it boomeranged.

Simple folk who had backed Fidel to the limit, who were loyal to the revolutionary government and who had suffered economic setbacks stoically, were incensed by the attack on their faith.

For the first time, many of

them saw Castro in his true light. They remembered the carefully-retouched Castro photos doctored to make him look like Christ, so much so that many a peasant woman burned vigil lights in front of that photograph.

A great number of the refugees who have come to the U. S. recently told me that they fled Cuba to prevent their children from being seized by the State — to prevent their children from becoming "things of the Communist Party without a soul, without a God, without pity and loyalty to anyone but Castro."

A farmer, horrified by the venomous attack contained in the pamphlet, gave us a copy and said that his neighbors had turned theirs over to their village priest.

THE BATTLE BETWEEN Church and Castro has been bitter — with no quarter asked nor given on either side. The fight was initiated by Fidel, and for some time the Church prudently avoided a head-on collision with the dictator.

In March, 1959, the Red newspaper *Revolucion* attacked the Church in an editorial entitled, "Roman education — why?"

It stated that it was necessary to eradicate Catholic principles in the education of Cuban

youngsters. On TV, Fidel bel-
lowed, "Religion is one thing
and government another. It is
necessary not to mix the two."

Critics caustically commented
that Fidel was the one who was
confused, who was mixing the
two. The Church had not en-
tered into politics; Castro had
attacked the Church with all the
unholy zest of the totalitarian.

The morale of veteran rebel
soldiers was endangered that
same month by another incident.
Father Miguel Caverio, who had
been a chaplain for the insur-
gents in the Sierra Maestra
mountains, was prohibited from
teaching them to read and write.

SWIFTLY OTHER incidents fol-
lowed. Patients at the Sanitario
de la Esperanza, the largest hos-
pital in Havana, were shocked
and disturbed when the cruci-
fixes over their beds were re-
moved by official decree.

Then Armando Hart, Minister
of Education, joined the anti-
Church chorus with a front page
article in *Revolucion* in which
he said, "It is necessary to do
away with religion as well as
decadent political ideals."

It was time for the Church
to take a decisive step. It de-
cided to hold a Congress Novem-
ber 28, 1959. In honor of
the occasion, the two-foot high
wooden statue of the Virgen de
la Caridad (the Virgin of Char-
ity) was taken to Havana from
its shrine on El Cobre, one of
the mountains that straddle Ori-
ente Province.

The statue dates back to the
colonization of the island. Legend
has it that three fishermen were
caught in a terrible storm in
Nipe Bay, off the north coast of
Cuba. One of them saw the figu-
rine floating in the sea near
the boat and took it aboard.
Instantly the winds died down
and the fishermen were able to
make their way safely to shore.

Ever since then, Cuban Cath-
olics have regarded the Virgin as
a symbol of love and good luck.

The Congress was a master
stroke. More than a million men,
women and children crowded
into downtown Havana, braving
the rain to hear Mañuel Cardin-
al Arteaga and other speakers
protest the Castro attacks on the
Church.

Castro himself was on the
fringe of the great throng but
was pointedly ignored. Assistants
repeatedly asked the committee
to introduce him, allow him to
say a few words, but the sugges-
tions fell on deaf ears. The
clergymen in charge were well
aware that Castro might try to
turn the meeting to his own
profit. Fidel finally left in a
huff.

Two days later, in one of his
interminable TV harangues, he
shouted, "It was most dis-
courteous treatment. Why are
they against me? After all, Jesus
Christ was the first revolutionary.
I still feel that the majority of
the people gathered there to pray
for the revolution."

Last April, Minister of Labor
Augusto Martinez Sanchez an-

Castro jailed the very Archbishop who saved his life a few years ago

nounced on TV that all priests would have to be registered as part of the government's labor force. That was Holy Thursday before Easter. He still hasn't received a single registration.

Violence broke out on July 17. Msgr. Eduardo Roza Masvidal offered a Mass for the victims of Communism. He preached a sermon against the Red ideology.

About 1,500 men and women left the church to be met by some 200 militiamen who started pushing them. "They were armed with clubs," said an eyewitness. "We pushed back and a riot started. A platoon of soldiers, armed with rifles, arrived to help the militia and they arrested two priests and half a dozen others. All were released after questioning."

A riot followed outside the Church of Jesus de Miramar in which 11 persons were injured. "From that moment on," said our informant, "there were always soldiers in the churches. When the priests attempted to say things against Communism, these gangsters would make so much noise it was impossible to hear."

THIS PAST November, a pastoral letter written by Archbishop Enrique Perez Serantes, the clergyman who had saved the lives of the Castro brothers seven years earlier, was read in all

churches of Santiago de Cuba. It denounced Communism and called upon Catholics to fight it by all possible means.

The prelate was placed under arrest but released a week later when Catholics seemed on the verge of revolt.

All properties of the Church, outside of the churches and cemeteries, have been confiscated by the Castro government. Even orphanages and homes for the aged that depended upon small farms for their food supply have seen these farms taken away from them.

TO THE CUBANS, it is symbolic that the huge statue of Christ that overlooks Havana harbor was struck by lightning and that a black stain has almost obliterated the neck and face.

It is deeply significant that the 80,000 or so Cubans who have fled to Miami attend church services regularly. The resort city's churches are packed to capacity, not only on Sundays and Holy Days, but on weekdays. The Church is the refugee's anchor in an alien land and when he's in trouble he seeks help from it.

Gesu Church, in downtown Miami, has Masses scheduled every half hour or so from early morning through 1 P. M. on Sunday. This was not enough to accommodate the Cubans, so the basement was converted into

another church — with an equally heavy schedule.

It also has set up a Spanish Center to help Cubans obtain employment — to take care of those who are in desperate financial straits and who need someone to take care of their children while they are working or looking for work.

Sister Miriam, an energetic nun who never seems to sit still for a moment, is in charge of the project. She said, "These people are of a very high caliber — so different from those who usually apply for welfare assistance. They are proud and sensitive and generous in helping each other."

IRISH-BORN FATHER Bryan O. Walsh, diocesan director of Catholic Charities in Miami, said, "Cubans who were utter strangers to each other in their own country are helping each other

here with money, food and even shelter.

"They seldom ask for outright help. It is often difficult to determine how desperate their plight is, because they are reluctant to talk about it.

"You have to be almost diplomatic in giving them assistance. There is so much pride that several times, when we've asked them to step across the hall to complete arrangements for assistance, they've simply disappeared rather than face what they consider the humiliation of begging."

Castro, then, is trying to kill the religious faith of a people who respect and honor their Church, who lean upon it heavily when they are in trouble or need.

The bearded dictator has made many mistakes since he took over control of Cuba.

This last mistake could be his biggest. ■ ■

■ I SEE THE IMAGE of Our Lord with a special intensity in your present Pope John. It's hard to put in words what I feel in his presence (for I see him from time to time); but the best way to put it is, I think, that when with him I have never had the feeling that I was being *judged*. I seem to sense a deep sympathy between his soul and ours. One has a tremendous impression of the humility of the man.

PASTOR SCHULTZ, a Protestant

■ OUR NOVICE-MASTER believed in prayer, too, but he once said: "Son, don't give God so many instructions—just report for duty."

THE OREGON JESUIT

■ JAPAN, THOUGH LESS THAN 1% Catholic, has the highest ratio of priestly vocations to the Catholic population of any nation in the world.

Inside Information

LONDON—The Vatican is adopting a wait-and-see attitude with respect to Dr. Ramsey as successor to Dr. Fisher in the office of Archbishop of Canterbury. Dr. Ramsey's recent advice to Anglican clergymen in York to multiply their contacts with the Roman Catholic clergy was a hopeful sign that did not go unnoticed at the Vatican.

* * * * *

MOSCOW—Western observers here have been letting word out quietly that the Kremlin is alarmed at the increasing impress the Russian Orthodox Church is making on the Russian people. Worshipers packing the churches also are contributing more in collection baskets.

What apparently is worrying the Red leaders most is the growing number of young people attending services. This development along with the attention being given the Ecumenical Council has led the Soviet Communist Party to severely attack religion and the Vatican in recent months. The two attacks go hand in hand.

A recent edition of "Literaturnaya Gazeta" attempted to link the Vatican with colonialism. It asserted that the "collapse of colonialism is making the Vatican tremble." It also charged that the Holy See possesses enormous wealth. All these riches, the magazine adds, were obtained through corruption and alliance with imperialism—namely, NATO.

Apart from pointing out that Catholic churches existed in all parts of the world long

before NATO was born, those at the Vatican have made little comment. They did wonder out loud why a Soviet "literary" magazine would find this a subject of literature. However, the charges are not being underestimated at the Holy See. The attacks may be the first sign of new crackdowns to wrest more compromises from the hierarchy of the Russian Orthodox Church.

* * * * *

BUDAPEST—All signs here indicate a new anti-religious drive is well under way in Hungary. News that 50 Catholic priests had been arrested by the Communists is now confirmed. Among those arrested were seminarians who declined to be "ordained" by Gyorgy Kovacs, rector of Budapest's Gyor seminary which has been taken over by the Red-sponsored "national church." Unknown to the government at the time, these seminarians had gone to suburban and countryside bishops to be ordained.

There are other signs of the antireligious drive: broadcasts of Vatican Radio are jammed completely; provincial dailies are joining a defamatory campaign against the Church. Here's a direct quotation from one daily: "If Columbus had not been baptized, he would not have discovered America and the Indians would live in peace today instead of having been exterminated by baptized Christians."

* * * * *

WARSAW—The religious picture is not bright in Poland, either. A Communist court in Lodz has given a sentence of two years in prison to a Father Zembrowski, parish priest in the nearby town of Kwiatkowice, for what it described as "religious fanaticism." Two other priests in central Poland also have been jailed.

It is publicly known that the Polish Communist Party Central Committee has adopted a resolution abolishing religious instruction in state schools. What is not known generally is that certain priests and bishops as well as a Catholic deputy in parliament are conducting a courageous fight against the resolution. Msgr. Ignatius Swirski, Bishop of the Diocese of Sielce, addressed a pastoral letter of warning to his clergy. He called this the first sign of new Red attempts to corrupt and win over priests to their cause.

A weekly Catholic newspaper, "Tygodnyk Powszechny," has printed in full the parliamentary address of Catholic Deputy Stanislaw Stomm. He openly warned the government not to overstep limits in its hostility toward the Church. The religious situation in Poland appears to be more serious than at any time in the last three years.

* * * * *

MADRID—Rumors that Gen. Franco may visit Rome are being spread by those "in-the-know" here. Although some attempts to confirm these unofficial reports have been made, no one has been able to do so. But there is considerable hush-hush talk which points in one direction: a growing conflict between Church and State in Spain.

The long letter of the Archbishop of Toledo and Catholic Primate of Spain, Enrique Cardinal Pla y Deniel, to Jose Solis Ruiz, political collaborator of Franco, is interpreted as social dynamite in this nation. Solis is chief of the National Movement (Falange) and of Sindicatos (unions), comprising 8,000,000 workers. The Cardinal has accused him of systematically obstructing and even persecuting the Church-

supported Catholic Brotherhoods despite guarantees in the 1953 Vatican-Spanish concordat.

A Franco visit to Rome would have its own implications concerning Italo-Spanish relations, but it also would automatically mean a courtesy call on Pope John XXIII. Such a call would not tip off Franco's hand even if he made it the real purpose of his trip.

Best guess here: the rumors are a Franco-inspired trial balloon to sound out both Italian and Vatican leaders on a visit and, at the same time, to serve as a calming note in worsening Church-State relations.

* * * * *

HONG KONG—The latest refugees from Red China, including 21 Catholics, report that, despite starvation diets admitted by Communist leaders, the situation on the China mainland is far worse in another aspect. Men and women, already weak because of lack of food, are compelled to labor 15 to 18 hours a day in the fields and in building programs. They describe this Red work-drive as "completely inhuman." Catholics and others believing in God are openly ridiculed and singled out under harsher orders. Papers often mention the Vatican as an "ally of imperialist America."

* * * * *

RIO DE JANEIRO—Secret Communist directives originating in February of 1960 have fallen into Catholic Church hands here. The big surprise was in the source of the directives—Red China. A major aim of these plans was infiltrating Catholic organizations. Result: a security check by Catholic leaders.

Reds were discovered in Catholic clubs and

other groups in Argentina and were quietly expelled. Word was passed along to the Catholic hierarchy in other Latin American lands with similar findings.

The directive discovery was kept secret for a long time to allow authorities time to investigate. Most important aspect of all this: Red China's interest and plans for all of Latin America, not just a few countries they feel it possible to infiltrate.

* * * * *

HAVANA—In a burst of anger, Fidel Castro is quoted by an extremely reliable source to have said, "He who is not a Communist is our enemy." The name of the man Castro said it to cannot be revealed, but the remark was quickly communicated to the Vatican.

Castro is well aware he has been and still is very close to excommunication by the Holy See. The obvious reasons for such an action are better not discussed in public print. The best way to look at the situation is in a kind of reverse logic: what would happen to the Church and Catholics in Cuba if Castro were excommunicated? (This sidelight information does not come from the usual "well-informed sources." It comes from, in American parlance, the "horse's mouth.")

* * * * *

ROME—There have been no publicity-seeking announcements, but the important fact is that the Catholic Church now has 35 Negro bishops (one cardinal, five bishops, 18 residential bishops and 11 titulars). 19 African countries have 33 of them; another is in Haiti, the only non-African country with one (despite government orders for him to leave). The 35th is in Rome.

*The American public today clamors
for the efficient, streamlined
new home. But you can*

MAKE MINE AN OLD FASHIONED HOUSE

by JOHN J. RYAN

NOT TOO LONG ago we moved into a splendid new split level home complete with the modern open design, cathedral ceilings, large expanses of glass, and three baths. We left a comfortable, 30-year-old home which was beginning to fall apart because I am not handy enough to be a do-it-yourselfer.

The new place, I thought, surely must be the culmination of man's four thousand or more years of experience in building shelters. I had every reason to think that for my wife and five kids this would be the epitome in housing.

A year later I find myself scheming and plotting to find a

way, somehow, of turning my new dwelling into a nice, old fashioned house.

Some people might find this strange. The country is full of individuals going broke in trying to modernize old houses. The yellow pages of the phone book list scads of firms who will make an old house into a new one, but not one solitary outfit that will "old fashion" a new house. I know, because I've been searching for one.

Now take the doors in these modern homes for example. Well, you can't exactly take the doors. Our house doesn't have any — not enough anyhow. The living room flows into the dining



room and that flows into a hall which flows into a recreation room. Not a door, partition or wall separates them.

This sounds rather airy, doesn't it? Airy it is — and light. But . . . consider 7 P. M. on a fall night.

I am playing some records on the hi-fi in the living room and pounding my typewriter in the dining room. The dish washer is going in the kitchen. The washing machine is going in the basement. So too are the dryer and the furnace. The oldest boy is playing rock 'n' roll on the piano.

That's not all. The girl is playing children's records on her phonograph. Another son with four of his friends are rolling marbles on the floor. Son Number 2 is practicing his guitar. The baby is yelling.

In the old house the noise was just as bad, but there were doors you could shut. There were walls that in their old fashioned, three-coat-plaster way kept noise from penetrating. Today, in a modern, open, airy, light house someone blinks his eye six rooms away and you jump up saying, "What was that?" (Maybe *you* don't. But I do.)

It's not only the noise. There's the matter of light, too. These wonderful, wide picture windows let in all the light you could want. So what happens? You spend a couple hundred bucks for drapes to keep it all out. You can open the drapes, of course. But then maybe your next-door neighbor decides to

open his, too, and there you sit staring into each other's living rooms.

ONE OF THE WORST problems with a new house is that none of the furniture, which looked so inviting and comfortable (and shabby) in the old house, seems to fit properly in the new one. Everything looks twice as shabby. It looks out of place. You shift it here; you shift it there. It just doesn't belong. It's as incongruous as a horse and wagon in your two car garage. So just as I had to get rid of the horse and wagon, I have to get rid of the furniture.

A new house is efficient — particularly the kitchen. Rarely, if ever, do you get a whiff of something cooking. One reason, of course, is that you can't afford both the mortgage and the food. But even on those occasions when something is being cooked, the food is in one of those hermetically sealed ovens or on a range where a blower whisks odors quick as a wink out of the house through a clever contraption on the roof.

One day I was on the roof checking the TV antenna and I got the wonderful aroma of roast beef. I sat there sniffing the exhaust pipe for an hour. It was just like the good old days.

ANOTHER PROBLEM created by a new house is that you can find everything. If you go looking for your old jacket you never run across the fishing box, the

20-year-old magazines or the program from *South Pacific*. You find your old jacket. Well, not exactly. Your wife has decided that the old jacket doesn't look right in the new house and along with half your other clothes she's given them to the poor—or, rather, to the people who don't live in hock like you do. Anyway you have to buy a new "old" jacket.

There are none of those pleasant, rainy Sunday afternoon excursions into the attic for the simple reason that there isn't any attic. There is a "crawl space," to be sure, and you can store things there. But it's not the same at all.

And remember the wonderful discovery of long-forgotten treasures you used to turn up while rummaging through the cellar? Now the cellar is a finished basement containing nothing more exciting than a ping pong table. It doesn't even *smell* like a cellar.

Your space-calculated new house has no nooks and crannies, no illogical closets, no stained glass windows in the stairwell to contemplate on a sunny summer day, no musical creaks as you walk up the stairs, no angels carved in plaster on the ceiling, no large pantry with its tantalizing smells, no ornate

framing around each door and window.

There simply isn't much excitement in a new house. It's all so neat, so functional, so clean, so efficient and so boring.

Give me an old-fashioned house with an occasional cobweb, with a little dust here and there. Good, honest dust—not that antiseptic, white powder that deposits itself in small, respectable amounts beside the walls.

Let it be known that I am continuing my search for a firm which will old fashion my new house. What I want them to do is put in some small windows that stick, some doors that give us all a place to hide now and then, some senseless hallways, a few dark, unlighted closets where you can keep old fishing clothes nobody has to concern themselves about, maybe an interesting leak or two in the roof. Above all, this company that unrenovates will have to provide ■ big, stuffy attic with steep sides where I can pile cartons filled with all sorts of wonderful junk.

Perhaps my only solution will be to live here for 30 years, at which time I may not only own the place but may discover it is delightfully old fashioned by the standards of 1990. I sure hope so. ■ ■

■ THERE WERE TWO SHEEP grazing in a meadow.

"Baa-aa-aaa," said the first sheep.

"Mooooo," said the second sheep.

Said the first sheeep, "What do you mean, *Moooooo?*"

Said the second sheep, "I'm studying a foreign language."

and charyte/ Wherof he was by out
blessyd Sauour & Redemer Ihu Cris-
te rewarded to the hundred folde in þ
Joye and blessednesse of euertyllynge
gloir /

¶ Of a woman that forbare wronges
of her sone in lawe/ And begynneth in
latyn & Vergente/ Caplm .C. xxxv.



¶ The holy patrynke gladly and
often went to visyte the chyr-
che of the vextorpus martyr
saynt Ege & saynt Iohn/ ¶ One tyme
as he was goynge thys he mette with
a woman whiche was sore troubled. þ
prayed hym to haue her of many wrō-
ges that the sayde were done to her by
her sone in lawe/ One of the seruantes
of the sayde patrynke, whiche trusted
of his gode wyl sayd vnto hym/ Synt
Ioue this woman/ What thou shalt rez-

toine thou shalt doo to her right/ The
holy man answerd to hyr/ Thou know-
est well þ the goo for to pray/ And how
thoude goo here to þe herde not to
ste this woman/ And therefore the hol-
man went not fro that place till he
had shewed vnto hym alle her befall.
þ he vttely had comforted her/

¶ Of saynt Iohn & saynt Sophrony-
on/ Whiche begynneth in latyn & Ho-
boldatē igit & c. Caplm .C. xxxvi.



¶ And that wold sende to þe wyl-
of the holy patrynke ruer fer-
me to the heuynly thynges. sende
vnto hym two holy men/ that is to wi-
te Iohn & Sophronyon for to be his co-
discypleis/ To whom benygntly he obey-
ed as to his fads & teachers ¶ Thise
holy fads meaninge the grace of þe ho-
ly ghost, dispensed many tymes auent þ

Some people
regard the Bible
as fantasy

is the
bible
poor
history?

by LEONARD JOHNSTON

I HAVE A CERTAIN amount of sympathy with a non-Christian who thinks that our faith is really nine-tenths credulity. We believe in devils disguised as serpents, suns standing still, God appearing in a clap of thunder, angels popping in and out like fairies in a pantomime.

This is how much of the Bible must appear to a non-Christian, and he might be excused for thinking that it needs a special sort of childishness to be able to accept this sort of thing — the sort of thing that he dropped along with his belief in Santa Claus.

For a Catholic, of course, this superior sort of attitude is very irritating, and we are ready to rush in to defend our faith (and ourselves) from this stupid charge of childishness. We are so busy digging our toes in that we may not stop to realize that there is something in such an attitude.

Of course we must accept the fact that miracles are possible. If we believe in God at all we must accept that. But when they happen in the Bible — then, we

seem to think, anything goes. And that is the danger.

We put the Bible into a special little never-never land of its own, a land of fairy-tale and legend, as far removed as possible from the ordinary, everyday, commonplace life that we have to live.

The whole point of the Bible is that it is meant to be the foundation of our real lives. The whole point of it is its reality. From the Garden of Eden to the life of our Lord, it is real, it is factual, it is history.

The Old Testament is history. It is as historical as the Battle of Hastings, as real as the atom bomb. But it is the history of salvation, and this makes all the difference.

After all, history always has to be written from some particular point of view. No one ever pretends to write down simply *all* that happened — and if he did, that still wouldn't be history.

No, a historian has to select his materials, and then he has to arrange them and describe them in such a way as to bring out the particular view of the events that he thinks is the correct one. And you can have different kinds of history, depending on what particular view of the events the writer wants to bring out.

For example, you can have political history. You can select the great battles, the great figures in public life, the major political events that seem to you to have shaped the life of a country.

Or you can have economic history. Instead of concentrating on battles and kings you can concentrate on commerce and merchants, show how a certain type of land led to the development of a certain kind of trade or industry, and how a certain war led to the increase or decrease of certain types of trade, and so on.

So many different ways of writing history, and all of them valid, all of them "true" from their own particular point of view. The Bible, too, has its own point of view, and therefore its own way of presenting history.

THE BIBLE is interested in what has happened in the world in so far as it is "salvation history." It has selected and arranged and described events in order to bring out this point of view.

That first and most basic principle is obviously going to make a great difference to the way we shall read biblical history. The kind of history that is being written — the point of view the historian has in mind — makes a difference in what he writes.

Take a historical event like the restoration of the Hierarchy (in England) in 1850. A historian who is writing Church history will obviously give much more prominence to this than to the Crimean War a few years later, whereas for the political historian, the war is much more important.

Now in the same way, the

The Bible was written to tell the story of salvation

Bible historian is going to select only those events which indicate God's saving power, and he is going to describe them in such a way as to bring out that saving power. In his account of the liberation from Egypt, he is not interested in the Pharaoh who ruled at the time, he is not interested in the economic conditions or the psychology of the Egyptians. He is interested solely in the fact that God freed Israel, and everything else is subordinated to this point of view.

IT IS A PITY, in a way, that we have become accustomed to reading the Bible from a Greek or Latin point of view because the Hebrew Bible never made any bones at all about what it was trying to do. The Hebrew Bible never uses the word "history" at all.

It calls the first five books of the Bible (Genesis to Deuteronomy) "the Law," and the next half-dozen books (Josue to Kings) "The first Prophets." The first five books were an introduction to, and a setting for, the giving of the Law at Mount Sinai. The rest of the history was "prophecy," God speaking to men through certain actions as He spoke later through the mouths of prophets like Isaias.

Which is just what we mean when we say that the Bible is "salvation history," the account

of what God has done — historical events, indeed, but selected, arranged and described so as to bring out the point of view that God has acted to save men.

This is the first and most basic principle. But from this, other consequences follow. For the writing of this history is the work of men. Just as God will not save us without our co-operation, so when it comes to recording the history of salvation, God relies on human co-operation. And the record therefore will take the form given to it by their freedom and their intelligence.

But the men in question lived many thousands of years ago, and history takes different forms at different times. We do not read Thucydides in the same way as we read Toynbee. If a modern historian were writing the history of Rome, it would be quite different from Caesar's or Tacitus's. So in the same way, when we are reading Bible history, we have to take into account the age when the writer lived.

Even the very idea of history is different in different times. History is the record of past events. And how do you find out what happened in the past?

Today we can usually rely on carefully kept records. There are written documents and, often enough, eye-witness accounts. But what happens when you are deal-



A 1503 WOODCUT OF ST. JEROME.

ing with times when there were no such written records? Clearly, you have to rely on accounts which have been handed down by word of mouth.

Sometimes these accounts have traveled a long, long way. This is particularly true of the earliest history of all — that given at the beginning of Genesis. Nowadays, archaeologists can excavate the buried past, and by studying skeletons and tools can build up a fairly general picture of what we call pre-history. But the writers of the Bible had no such technical aids.

They had only oral traditions with all the hazards attendant on such a process of transmission: distortions, exaggerations, variations. It is not a very satisfactory account of the past, but if this is all that is available, then this is the only sort of "history" that can be written. It is the story of the past in so far as it is known.

HERE WE MUST bear in mind another principle: that the conventions of ancient history are not always the same as ours. Nowadays, it is expected that a historian should study all the available sources and sift and interpret the evidence. But in older times it was an accepted convention that you could build up a picture of the past on quite different principles.

These conventions vary with different countries and different ages. For example, Thucydides puts speeches into the mouths

of his characters which we are fairly sure were not spoken at all. This is not a modern historian's idea of history, but we should not judge Thucydides by the standards of a modern historian.

And the same is true of the writers of Bible history. They use conventions in their writing, and if we are to judge them correctly we must make sure that we judge them not by our conventions and standards but by those of their own day.

Pius XII summed up the situation in this way:

"It is absolutely necessary for the interpreter to go back in spirit to those remote centuries of the East, and make use of the aids offered by history, archaeology, ethnology and other sciences in order to discover what literary forms the writers of that early age intended to use, and did in fact employ.

"For to express what they had in mind the ancients of the East did not always use the same forms of expressions as we use today. They used those which were current among the people of their own time and place."

Archaeology, ethnology, literary forms — it all sounds rather formidable. And what is the ordinary reader of the Bible, without such techniques at his fingertips, supposed to do about it all? Is he supposed to give up reading the Bible altogether?

No. A simple distinction should set our minds at ease. The Bible is "salvation history"

—and both terms in that description are important: certain things happened, and what happened concerned salvation.

But obviously, both terms are not equally important. “Salvation” is the more important word. The Bible is an account of what God has done, and this account is proposed to us as revelation. It reveals God to us as Saviour. In reading it, we are put into contact with almighty God in his action among men.

Now, this religious value of the Bible is what is essential to it. And the religious truths it contains are obvious and easily accessible to all. Even a seven-year-old will tell you what the story of the Flood really means — it is the story of God’s justice and mercy. It means that sin is punished and the just man saved.

From this point of view — the really important point of view — the Bible is an open book and an infinite source of wisdom and truth for all who will read it.

BUT WHEN YOU come to approach the Bible as *history* — when you try to discern the precise value of the means used by the author to convey his story of salvation; when you wish to decide the exact sense of a given word or expression, the way in which he was using his material — then you are indeed approaching a technical subject. This is a question for specialists using all the resources of science and technique at their disposal.

Pius XII mentions literature

and literary forms. It is by specialist researches into the Babylonian literature about floods — the comparison between them and the Bible story of the Flood, the study of the variations in the story and so on — that we come to have some understanding of what the Bible author was about.

This, too, is the point of those rather futile little (or even sometimes big) books which appear every now and then accompanied by a splurge of publicity that they prove that “the Bible really *is* true.” To have that purpose is just nonsense.

We never needed proof that the Bible was true. We knew that from the start. But what is useful is to know in what precise sense it is true, to what extent the author is writing history in our sense of the word, or whether perhaps he is writing according to a different convention, one sanctioned by the customs of a different age and place. This the scholars can tell us, and this is where these pretentious pseudo-scientific books are sometimes useful — in handing on to us the results of scholarly work.

THIS DISTINCTION between the religious and scientific value of the Bible may help also to remove another doubt that may trouble us — that all this is rather new, that it wasn’t like this when *we* were taught Bible History, that Schuster and Hart, not to mention the Fathers of the Church, don’t have anything like this.

As far as the *religious* values

of the Bible are concerned, the Church, the Fathers and teachers have never stumbled or hesitated. But the Fathers and teachers simply had not the equipment to deal with more technical questions — nor was it their job to do so.

Our Lord's promise that the gates of hell would not prevail against the Church means that she will never err in teaching faith and morals. But it does not by any means include a promise that she will always be the leader in physical or historical sciences, wonderfully inspired with infused knowledge centuries ahead of her time.

And after all, this distinction is one we are all actually familiar with in our everyday lives. That the war of 1939 actually took place and that it was a tragedy is familiar to everybody. But the patient assembling of all the relevant documents, the analysis of all the factors involved in the War, the study of the various personalities concerned — that is a work for the specialist historian.

Or take literature. Scholars still study and argue and dispute about many details of Shakespeare's works, but that doesn't

mean that an ordinary reader can't read and understand and enjoy *Hamlet* or *Henry V*.

IN THE SAME way, we also can read and understand and enjoy the Bible. Can and should. For is it not God's own story of himself? Moreover, the portrait of God has been made clear for us in the face of Christ Jesus: "No one has ever seen God, but the Son has revealed him." Whatever conflicts with our knowledge of Christ cannot be a true feature of God himself.

As faithful children of the Church, especially, we read her Book with confidence, secure in the knowledge that her guiding hand will not allow us to stray.

There will be difficulties in our reading. What would you expect? Would you expect it to be quite so easy to see the living God?

But these difficulties will not deter or dismay us. They will not obscure the main lines of the picture of God. They will only force our eyes to try to see more clearly, they will spur on our faith to understand better, they will stir up our zeal and determination to come closer to God and hear His word. ■ ■

■ THE BUS WAS already crowded when the fat woman entered. She stood for a moment glaring at the seated passengers. "Isn't some gentleman going to offer me a seat?" she asked. At this one exceptionally small man rose. "Well," he said, rather shyly, "I'm willing to make a contribution."

Inside Information

We've not heard the last of the Church-State argument in Puerto Rico. Despite its defeat in 1960, the Christian Action Party (supported by the island's hierarchy) may be back in 1964. At its recent constituent assembly, the party resolved to try to overcome legal obstacles facing a new party in this U. S. commonwealth. To present a list of candidates for office in the 1964 elections means getting certified signatures from 10 per cent of the island's voters indicating their intention to support the CAP.

The party charges that both it and the Church are persecuted in Puerto Rico. The Church, with the political support of a revitalized Christian Action Party, hopes to spread Catholic teachings on social justice. The chief instrument for disseminating this information will be an island-wide, Spanish-language weekly to replace the three existing Catholic publications with small readership.

The Church's target has been the Popular Democrats (unrelated to the mainland Democrats), which is the island's biggest party. The Bishops have condemned the Popular Democrats for placing a set amount of money aside in the budget for the promotion of birth control, sterilization operations, and distribution of contraceptives and devices at tax-supported hospitals. Puerto Rico is, nominally at least, overwhelmingly Catholic.

The Christian Action Party (whose insignia is a rosary encircled by Christ's monogram) elected

two candidates in 1960, but the legislature, led by Popular Democrat leaders, denied them their seats on the grounds of fraud in CAP registrations.

* * * * *

There's nothing new in negotiations to release the five Americans, including Maryknoll Bishop James E. Walsh of Cumberland, Md., held prisoners by the Red Chinese. That's the word from State Department officials.

There is an outside chance China's Communists will release them on two conditions: recognition of the Red government through discussions on disarmament; and U. S. promises to soft-pedal publicity about their release (similar to the promise the U. S. made to the Soviet Union for release of the two RB-47 pilots). But the China regime is so unpredictable a satisfactory agreement can't be counted on.

The 68-year-old Bishop was given a sentence of 20 years for "espionage." His release and that of the others (two employees of the U. S. Army and two businessmen) have been discussed repeatedly in meetings between the American and Red Chinese ambassadors to Poland.

* * * * *

Catholic and other religious groups are stepping up their fight against housing discrimination which affects mainly Negroes, Puerto Ricans in the East and Midwest, and Mexicans and Orientals in the West.

Some national Catholic groups would back a presidential executive order banning all discrimination in housing, public and private, financed through help of Federal funds. Only four states have laws forbidding discriminatory housing practices, and among those fighting for such

laws in their states are Catholic groups in New York, Rhode Island, Minnesota and Michigan. In Minnesota, the Catholic Interracial Council has joined its efforts with the State Council of Churches (Protestant) and the Minnesota Rabbinical Association. In Michigan, Catholic Charities has been the predominant voice among Catholic groups; in other areas where there has been agitation to eliminate housing discrimination, Catholic Interracial Councils have set the pace.

* * * * *

No recommendations clashing with a Christian viewpoint came out of this year's meeting of the White House Conference on Aging. The policy statement of the Conference's religious section (one of 20 sections) called for special programs by churches for the aging; more training of clergy and church workers in handling the elderly; greater use of radio and TV for them; providing suitable transportation so they can get to church services; and support by religious groups of industrial practices and legislation to contribute to the orderly transition from active employment to retirement.

* * * * *

Whether the new approach of the U. S. Post Office Department in fighting mailed obscenity will be more effective than the old remains to be seen. In the past, civic groups could count on former Postmaster General Arthur E. Summerfield to provide ample publicity in the fight against pornography. (Mr. Summerfield even hired a group of women whose sole job was touring the country speaking against the threat of printed smut.)

The new Postmaster General, J. Edward Day,

promises "the toughest crackdown ever conducted," but says it will be carried out in the manner of the FBI--thorough and quiet. "Our public statements on the pornography program will be confined largely to comments on actual results achieved and convictions obtained," he said.

* * * * *

Experiments in tithing (the age-old custom of giving a percentage of income for support of the Church) are now going on in a few areas of Louisiana and Ohio to get the Catholic laity's reaction to the idea.

Catholics in the Lafayette, La., diocese have been asked by their Bishop to pledge 5% of their annual income. At St. Louis parish in Louisville, Ohio, and at St. Agnes parish in Cleveland, wage-earners have been asked to give 10% of their salaries.

* * * * *

If you're interested in volunteering a year or more to serve the Church in Latin America under the new U. S. "papal volunteers" program, don't rate it as a paid vacation south of the border. Qualifications are not going to be a snap.

The first requirement is that volunteers be sponsored by a reputable agency. A list of such agencies has been issued by the NCWC Latin American Bureau, 1312 Massachusetts Ave., N.W., Washington 5, D. C.

Other basic conditions include: volunteers must be part of a team of from three to ten members; must be between 20 and 40 years of age; must be able to contribute a special skill; must take a stiff training course; must be approved by the Latin American Bishop in whose diocese they will work.

On Naming Your Child

A name will last your child a
lifetime, so when you choose
one, select it with care

by JACK SPRINGER

ALMOST AS SOON as parents realize they are going to have a child, they consider appropriate names for the new-comer. Selection of a beautiful name should not be a problem because there are many hundreds of completely acceptable ones from which to choose.

Since your child will be baptized a Christian, he should have a name that identifies him as a follower of Christ. In fact, the Church's Canon Law states:

"Pastors should take a special care that a Christian name be given to all whom they baptize. If they cannot do this, they shall add to the name given by the parents the name of some saint and enter both on the baptismal record."

In the centuries-old Christian tradition of naming a child after a saint, two thoughts are uppermost — providing a model for

imitation and a patron for intercession.

The courage of a St. Francis Xavier, the wisdom of a St. Thomas Aquinas, the faith and zeal of a St. Paul might be the special qualities a parent might like his son to imitate.

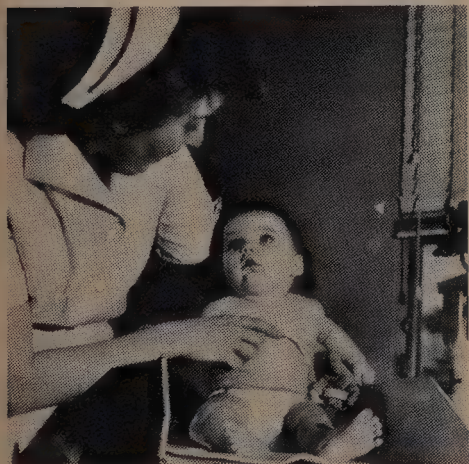
The idea of a patron to intercede for an individual at the throne of God reflects a relationship between man and God found recorded throughout the pages of Scripture.

Choosing the name of a saint may help prevent an eventuality such as that said to have occurred when a mother insisted on naming her infant daughter *Verily*. Asked why, she said that on a number of occasions Our Lord had spoken the name in these words, "Verily, I say unto you."

Truly odd names (fortunately for the sake of the child) are

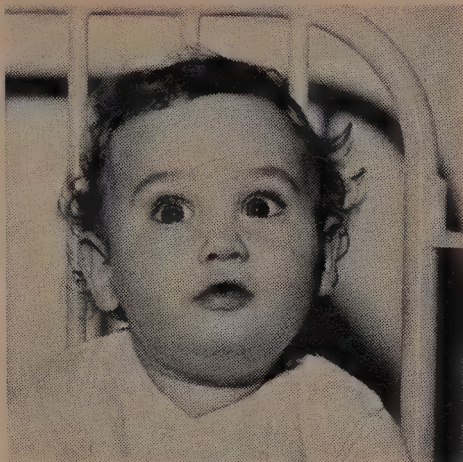
not too common. But city directories occasionally will list such first names as Zipperath, Nibertia or Twopence. During World War II, infants actually were named Alert, Blackout and Invasion.

Even if a parent sticks to the catalogue of saints' names, he had best use discretion in his choice. St. Ubalduis might be a very fine saint, but his namesake might find the going pretty tough today.



"THINK THE BOYS MIGHT CALL ME FATSO?"

Researchers at Harvard discovered that students with names that hold them up to ridicule seem to find it harder to make friends than those with more acceptable names. Psychologists at a mental hygiene clinic at Greystone Park, N. J., found that a proportionately high number of inmates had names far from the ordinary and decided that odd names at least helped to make the young-



"I WANT A BETTER NAME THAN BRIGHT EYES"

sters rebellious against society.

Twice as popular as any other boy's name in this country is John. The nation-wide survey of the Institute of Public Opinion showed that next in order of popularity were William, Robert, James, David, Charles, Michael, Richard, George and Joseph.

The name most preferred for

"BECAUSE I'M JUNIOR THEY CALL ME BUTCH"



girls, as might be expected, was Mary, followed in order by Elizabeth, Helen, Susan, Margaret, Ruth, Ann, Carol, Barbara and Linda.

SIX PRINCIPLES to keep in mind when choosing a name for a child are:

1. Make sure the Christian name goes well with your surname. Generally, a short first name is better with a long surname, and a long first name when the family name is short. Thus, John Oppenheimer would be preferable to Cornelius Oppenheimer; Josephine Leff to May Leff.

If your surname has more than one syllable, be wary of choosing a first name with the same number of syllables, accent in the same place, or alliteration. Otherwise you may get a sing-song effect such as Addison Anderson.

2. Choose a name that identifies the sex of the child to anyone hearing it. A boy with the name of Winifred may have to fight his way through grammar school to prove he's not a sissy. The names Marion, Vivian and Shirley should not be given to a boy, nor Kevin to a girl.

3. If you choose a spelling variation of a common name, your child will spend many future hours straightening out misspellings. People assume John is not spelled Jon, nor Vivian spelled Vivyan. They assume Frances is the proper

spelling for the girl's name, and when she is given the name of Francis she runs into frequent difficulties.

4. Strive for a pleasant combination, one that can be spoken naturally. If your last name begins with a vowel, it is better that the first name not end in one. Repetition of the same consonant sounds also should be avoided. Beth Thatcher is much harder to pronounce than a name like Ann Thatcher.

5. Parents will sometimes give their daughter a name that will serve as a perfect clue to her age. A couple named their twin girls Iwo and Jima and it would take little research to determine they were born in 1945. The names of Shirley and Lana became the vogue when Shirley Temple and Lana Turner rocketed to popularity.

6. Avoid a choice where the first initials of the names will form an unpleasant combination. Mr. and Mrs. O'Brien, when giving their son two very fine names—Stephen Lawrence—did not realize they also were giving him a very embarrassing nickname throughout his school days.

SOME CONSIDER the disadvantages of a "junior" to outweigh the advantages. Certainly a child called Junior instead of his Christian name by his parents will suffer the taunts of his schoolmates. To distinguish between father and son, one family

called the father Pat and the son Patsy. As long as the son was a gurgling infant, it made little difference, but the name stuck with him ever after and sounded rather ridiculous when he towered six inches over his father and had his own family of four.

Boys especially will bless their parents in the days to come if they are given a name that lends itself to a substantial nickname. Joe, Dick, Bill and Jack will never suffer a personality com-

plex as a result of the lack of a convenient, manly, single syllable nickname, and they may be spared such teasing appellations as Shorty and Fatso if they have a convenient handle to begin with.

In Shakespeare's *Romeo and Juliet*, Juliet asks, "What's in a name? That which we call a rose by any other name would smell as sweet." Some children with odd first names might like to disagree, and contend the smell is not so sweet. ■ ■

■ "WHERE'S GOD?" a Sunday school teacher asked her class of five-year-old girls.

"In the bathtub," one replied instantly.

Puzzled, the teacher queried. "Why do you say He is in the bathtub?"

"Well," the girl explained. "every time daddy gets ready to take a bath, he always says, 'My God, aren't you ever going to get out of that bathtub?'"

■ INSOMNIA IS A communicable disease. Parents get it from babies.

■ FROM BIRTH TO 18, a girl needs good parents. From 18 to 35, she needs good looks. From 35 to 55, a woman needs personality. And from 55 on, the old lady needs cash—lots of it.

KATHLEEN NORRIS

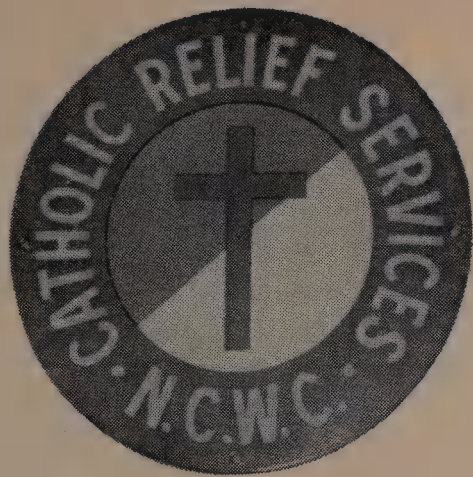
■ A HYPOCHONDRIAC is said to have ordered this inscription for his gravestone: "Now will you believe I'm sick?"

■ "LISTEN, CAPTAIN," said the perspiring police officer, "we've been giving that ventriloquist the third degree for an hour and a half, and a plainclothes-man, three cops, and a detective have confessed to the crime. Shall we go on?"



FOOD FROM AMERICA AS WELL AS CLOTHING AND SHOES DONATED BY AMERICAN CATHOLICS HAVE HELPED MANY THOUSANDS OF ITALY'S POOR SURVIVE THE POST WAR YEARS.

by J. J. CASSERLY



How They Spent Your \$200 Million in Charity

For many years you have donated clothing and money to the annual Bishops' relief drives. Your charity has done immense good, and this story testifies

ON A FROSTY December morning in 1944, the Naples waterfront was a scene of frenzied activity. American GI's in combat dress swarmed over the dockside area as men and supplies arrived for the front in northern Italy.

Ranged around the edges of this sea of olive drab, and in sharp contrast to the warmly dressed American troops, were

gangs of ragged street urchins waiting for an opportunity to steal a blanket or a can of beans. But their hopes sank as crate after crate of ammunition swung down from the hoists.

Four American priests in military uniforms also looked vainly for food. They were not chaplains, but had arrived in Italy two months earlier as representatives of War Relief

Services, a welfare agency established the previous year by the United States bishops.

Suddenly there was a shout as one of the *scugnizzi* saw a food package drop on the dock. More followed from the same hoist, and after them came other boxes labeled "medicine," and "clothing."

These were the boxes the priests were waiting for. They contained the first shipment of some two million dollars' worth of relief goods that, in the year to come, would build a strong bridge of understanding between America and Italy.

ONE OF THE FOUR priests who kept the dockside vigil, Msgr. Andrew P. Landi of Brooklyn, has remained in Italy. Now he is in the seventeenth year of an assignment originally scheduled to last six months.

The word "War" has been removed from the door of his Rome office, which now bears this designation: "Director — Catholic Relief Services, National Catholic Welfare Conference." But among the millions of Italians who have been helped by CRS shipments, he is known as "America's Ambassador from Brooklyn."

The title is well earned. Msgr. Landi has traveled almost every inch of Italy distributing food, clothing and medicine to the nation's war-ravaged and needy citizens.

The Brooklyn priest's Italian



odyssey began Dec. 23, 1944, in the small town of Valmontone, southeast of Rome. Nearly every building in the town was leveled during the weeks of siege that centered on nearby Monte Cassino. The townspeople were on the verge of starvation, and most of the children were ill.

As the trucks carrying the first American Catholic aid to Europe rumbled into Valmontone, the first sounds Msgr. Landi and the drivers heard were children singing Christmas carols. Homeless and hungry,



JOSEPH CARDINAL RITTER OF ST. LOUIS (CENTER) DISCUSSES AMERICAN AID IN ROME WITH BISHOP BALDELLI OF ITALY'S PONTIFICAL RELIEF COMMISSION AND MSGR. ANDREW LANDI.

nevertheless these two days before Christmas they were singing their praises of the Christ Child. Never before or since has a caravan laden with gifts of food and clothing arrived at a more appropriate time.

At nearby Aquino, in the home country of St. Thomas Aquinas, Msgr. Landi arrived one day to find a long line of children and elderly residents waiting to be examined by the town doctor. The valiant physician, sitting amidst the rubble of buildings without office facilities, medicine or even a stetho-

scope, counted off the maladies as he briefly examined each patient in turn — tuberculosis . . . malaria . . . rickets. Yet all he could do was diagnose illnesses. He was helpless to do more. Msgr. Landi, after observing the pitiful scene, promised to hurry medicine as quickly as possible.

The scene was repeated hundreds of times as Msgr. Landi's convoy wound through the impoverished Italian countryside.

ONLY A FEW MONTHS ago, Msgr. Landi visited the tiny mountain town of Guadagnola, inacces-

sible by automobile until a year ago. Wood and water are so scarce there that they are the prime commodities for barter among the 500 villagers.

One elderly resident, living in a hovel, complained to the Monsignor that his landlord had raised the rent from the equivalent of \$5.60 to \$7.20. Msgr. Landi agreed that this was too high a premium for a 90-year-old man to meet each month and slipped him the money out of his own pocket.

"Thank you, Monsignor, thank you," the old man exclaimed in joy. "But it's not for a month. You've paid my rent for a year!"

Heart disease is common among the women of Guadagnola who must trudge up the mountain with the water and wood they need. Most of the

men are shepherds and spend considerable time in the hills with their flocks.

The people have no cars, little electricity. Guadagnola boasts one schoolroom. Its only contact with the outside world is through two television sets purchased out of long savings. Two were bought in the event one broke down.

Don Clemente Piccinetti, the parish priest, is much loved, but his church is in almost total disrepair, with its floor and roof caving in. Despite the intense poverty, the promises of Communism have never won Guadagnola. In a recent election only two persons out of the entire population voted Communist, and even these ballots were interpreted as protests against the harsh living conditions.

CHILDREN IN A STREET IN VERCELLI, ITALY, SHOW GRATITUDE TO MSGR. LANDI WITH A SONG.



Now that Catholic Relief Services has started regular food shipments to the town, its residents are convinced they have a new lease on life.

Conditions in Guadagnola are common throughout the farming areas of Calabria, Lucania and much of Sicily and Sardinia. Italy's postwar "economic miracle" has had little effect on agriculture and, as a result, millions of Italians still live on the rim of starvation.

Nearly two million persons are listed on Italy's unemployment rolls. An additional two million hold only part-time jobs, and another two million, although working full time, are unable to meet any financial emergency. Some of them vote Communist, not because Marxism has won their loyalty (they don't even begin to understand

Marxism), but simply as a protest against the "bureaucrats" who seem to accomplish little to improve their poverty-ridden existence.

Since 1944, approximately \$200 million worth of relief supplies have been funneled into Italy through Catholic Relief Services. This assistance, made possible by the generosity of American Catholics, has been distributed among an average of five million persons each year.

The CRS mission in Italy has directly resettled 30,000 refugees in other lands since 1944, and has indirectly resettled another 35,000 through government agencies. It has placed more than 2,000 Italian orphans with families in the United States.

These are only a few of the

CATHOLIC AID MADE A SUMMER CAMP POSSIBLE IN NORTHERN ITALY FOR UNDERPRIVILEGED CHILDREN.



reasons why Msgr. Landi is still in Italy. And an end to his work is not in sight.

Msgr. Landi wishes the American donors could experience as he does the gratitude of the poverty-stricken Italians. When he sends word ahead that he will visit a town to distribute supplies, he finds it necessary to insist on no flowers, presents or speeches to celebrate his arrival. His tight schedule of towns to be visited and supplies distributed allows little time for handshaking.

In the old days, people would turn out by the thousands to see the Monsignor, and he would greet them all personally. At least most of the time now, he arrives quietly, asks a few questions of the townspeople, and moves on.

Msgr. Landi has been honored both by Pope John XXIII and by his predecessor, Pius XII, yet he declines to discuss these tributes. "I am happy to be an instrument of the generosity of the American people toward Italy," he says. "I have been only an instrument, but a willing one that has tried to do his best."

Msgr. Landi reports that the Italians are so grateful for the help they have received from

America that whenever a town receives any kind of assistance — whether it be from the Italian government or some other source — the people automatically assume that it came from America.

The Monsignor emphasizes, however, that the average Italian wants work, not charity, and will take almost any job, anywhere, in preference to standing in a bread line. They see in America a land of opportunity, a place where they can work to earn the money to feed, clothe and house their families.

A young man in Calabria summed it up this way: "America is my greatest dream. Do you know that if southern Italians were told they could go to America tomorrow, at least two million would be in Naples ready to board ships? For us, the United States is the greatest country in the world. People here are poor and are promised work, better wages and food. There are few Marxists in southern Italy — just many poor people."

But probably the most succinct tribute to the work of Msgr. Landi were three words painted on the walls in one southern Italian town — "Hurrah for America." ■ ■

■ THE ONLY THING wrong with the speed of light is that it gets here too early in the morning.

Books

Virginia Kendall reports:

Are Catholics book-conscious? No, claims a recent Catholic Press Association survey. Part of the reason, it believes, is that magazines and newspapers don't devote enough attention to books. Only 40.3% of the magazines surveyed publish reviews, which cover an average of 72.4 books per year.

The survey raises a controversial issue by suggesting that "too many" Catholic books were reviewed (75%) and not enough "general interest" books (25%). It urges the Catholic press to review more and better books and add more qualified laymen to their list of reviewers (62.7% of present reviewers are priests).

But reports from publishers (both non-Catholic and Catholic) cite hopeful signs in the steady increase of a religious reading public among serious, studious laymen as well as the clergy.

* * * * *

Is artistic design of religious books important? A group of religious publishers in New York concluded that such books should reflect the value of their contents with "beauty and imagination"—not "imitation or nostalgia." Better-designed books help produce better sellers, contend the experts. Noted for good standards of art (not to be confused with personal standards of taste) were WORSHIP AND WORK and HISTORY OF THE OLD TESTAMENT (both from Liturgical Press).

* * * * *

Despite the reported economic recession for

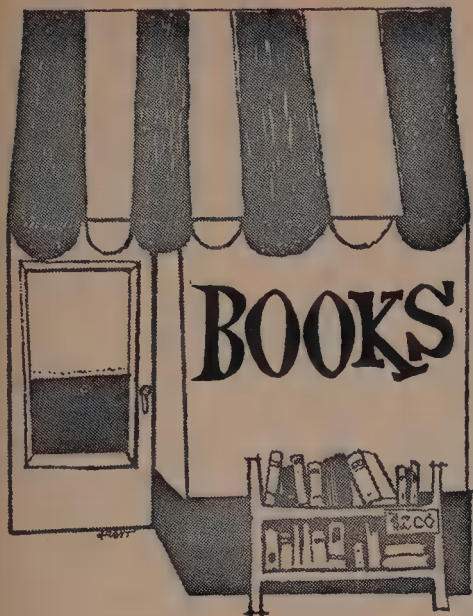
the past year, 1960's book sales set a record total of \$1,250,000,000. Why were sales so good? U. S. government reports indicate the general population increase, higher personal incomes and the increasing needs of all educational levels are reasons for the greater demand for books.

* * * * *

New novels which probably will provoke lively discussions or controversy are A BURNT-OUT CASE by Graham Greene (Viking), concerned with the author's running arguments with God via the assorted beliefs of problem people; EDGE OF SADNESS by Edwin (THE LAST HURRAH) O'Connor (Little-Brown), a "deeply-moving and richly comic story of a cured alcoholic priest and his parish"; QUEST FOR INNOCENCE by C. B. Guilford (Putnam), heralded as a rival of THE DEVIL'S ADVOCATE; BELLS OF ROME by Goran Stenius (Kenedy), the story of a reluctant convert to the Faith; THE REFUGEE by Helen Fowler (Macmillan), a combination of suspense, religion and psychology.

* * * * *

Recommended for your personal library: A PRIEST CONFESSES by Jose Descalzo (Academy Guild Press), a "luminous," moving account of the "humble recognition of the Christlike character of the priesthood"; MOVIES, MORALS AND ART by Harold Gardiner, S.J., and Frank Getlein (Sheed & Ward) on the art and morality of the movies; EDUCATION AND CHRISTIAN CULTURE by Christopher Dawson (S & W), an important discussion of basic problems of education; THE SACRAMENT OF FREEDOM by John B. Sheerin, C.S.P. (Bruce), a valuable "modern approach" to the old problem of confession.



Catholics and Protestants, Separated Brothers, Leon Cristiani and Jean Rilliet (Newman. \$3.95)

Using the Apostles' Creed as an outline, a Calvinist pastor and a Catholic priest in *Catholics and Protestants* explore points of unity and difference between the two systems of belief. Their views are expressed in an exchange of letters, making the reader a party to a friendly debate.

It is not surprising that doctrinal differences more than agreements stand out in their discussion. Both Pastor Rilliet and Canon Cristiani are unwilling to compromise their consciences to gain a spurious harmony.

Their basic difference concerns the nature of the Church. For the pastor, the Christian

Church, an invisible association of souls redeemed by Christ, strives for a tentative truth which fallible human beings will never completely ascertain. For the priest, the Church is a visible organization, having hierarchical authority, and always guided in its doctrinal assertions by the Christ-promised Spirit of Truth.

In the face of so deep a cleavage there is still cause for comfort. A clear exposition of the doctrines that divide is a first step toward mutual understanding. As the poet says, "Good walls make good neighbors." Moreover, the friendly spirit in which the two antagonists conduct the controversy goes a long way toward creating unity on the practical level of fraternal charity.

Wrap-up: Friendly agreement to disagree.

The Sacrament of Freedom, John B. Sheerin, C.S.P. (Bruce. \$3.50)

There was a time when confession ranked with purgatory and the Invocation of the Saints on the average non-Catholic's list of "things we don't like about the Catholic Church." Today it still is misunderstood, but even while misunderstanding it, many now find it understandable. This is to say that many, looking in from the outside, have erroneous notions about the doctrine of penance, but they find the practice quite in line with the present mood.

For instance, one does not

have to search too diligently in non-Catholic writings to find the erstwhile bugaboo extolled for its therapeutic value. In the era of the couch, confession has once more become good for the soul, even for the soul of an agnostic.

But aside from confession being looked upon as an inexpensive substitute for psychiatry among some of those outside the Faith, it still remains a difficult sacrament for many practicing Catholics. And part of this difficulty may arise from a misunderstanding on their part. It may have its roots in a concentration upon certain features to the neglect of others which are more inspirational and salutary.

As the author of *The Sacrament of Freedom* says, "We seem to consider it an external rite that is partly an auditing of accounts, partly a legal trial." There has been too much stress on the negative aspects of confession, too much emphasis on what it undoes, and not enough on what it does.

Father Sheerin does not swing to either extreme in opposing this emphasis. He is at great pains to underline that the sacrament frees us from sin. Yet he is more concerned with what we are free for than what we are free from.

He writes that the sacrament "gives a freedom from sin but a freedom for the love of God. It infuses a positive freedom into the soul in the person of the Holy Spirit."

It is this last thought which

dominates this excellent little treatise on confession. Such a positive approach coupled with a penetrating understanding of practical problems will make this book a welcome friend for both religious and laity.

Wrap-up: New perspectives on confession.

This Is the Holy Land, Yousuf Karsh and H. V. Morton (Hawthorn. \$4.95)

The now familiar team of Sheen, Karsh and Morton has given us another eye-filling and readable treat. *This Is the Holy Land* offers stunning pictures of the holy places and the usual sprightly and informative text of H. V. Morton, the noted travel writer and convert. Bishop Sheen's two nephews appear in many of the pictures and give added warmth to the book.

Wrap-up: The beauties of the Holy Land.

American Catholicism and the Intellectual Ideal, edited by Frank L. Christ and Gerard E. Sherry (Appleton-Century-Crofts. \$2.35)

The authors of this interesting paperback have carefully collected pertinent comments on the state of Catholic intellectual life in America. They have culled magazine articles, speeches, and historical and papal documents to make an unusual montage.

The theme of the book, pointed out so often in recent years, is the need for more Catholic

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intellectuals. The wide range of contributors attests to the extensive concern about this problem in the U. S.

The first section of the book, cataloguing 19th-century American Church statements on education, provides a fine historical perspective. And the lengthy excerpt from Msgr. John Tracy Ellis's provocative article in *Thought* (fall, 1955) states the modern problem in graphic terms. Many of the shorter excerpts are pertinent, too, although there is a tendency to repetition. On the whole, however, the book indicates a healthy, widespread concern which points to better days ahead.

Wrap-up: Wanted: more Catholic "eggheads."

Annie's Captain, Kathryn Hulme (Atlantic-Little, Brown. \$5.00)

Kathryn Hulme, author of *The Nun's Story*, returns to print with a warmhearted and engaging story of her grandparents, Captain John and Annie Bolles Cavarly.

John Cavarly, skipper of the famed Yankee clipper ship *Anglo-Saxon*, sailed the treacherous route from New York to San Francisco around Cape Horn. Young Annie Bolles, her mother and two sisters were passengers on a trip in 1859. The bashful young captain fell in love with Annie immediately, and they were married on shipboard when they reached San Francisco. It

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was the beginning of a life together that was both beautiful and exciting.

Miss Hulme describes the rebel raiders' action of driving the clipper ships from the seas during the Civil War, the advent of steam-driven ships to replace the graceful wind-driven clippers, the fear of captains that their steam-powered vessels would meet disaster from fire and storm, as so often happened.

But the author's main theme develops the family life story of the Cavarlys. Annie raised three girls and two boys in San Francisco while John gained fame as a captain while sailing the China and Panama routes. Their long separations and happy reunions are told with pathos and joy.

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The stylistic perfection of Kathryn Hulme shines through every page of this book. She has made a unique contribution to nautical Americana in recounting the story of a ship captain's life in the latter half of the 19th century and the difficult transition from sails to steam.

Wrap-up: Warm, touching and beautifully written.

Whom God Hath Not Joined, Claire McAuley (Sheed & Ward. \$3.00)

Ordinarily, in an invalid marriage, the Church requires that a man and woman live separately if the marriage cannot be validated. Occasionally, however, the Church will grant them permission to live together as brother and sister. She grants this permission only reluctantly, though, and usually to elderly couples, for she knows the strain and temptations confronting a couple that is young.

Whom God Hath Not Joined tells, in a touching first-person account, how a young couple, invalidly married with four children, obtained this unusual permission from the Church and the steps they take to fulfill its stern obligations.

Claire McAuley (an assumed name) was married at 18. After two years of marriage her husband deserted her, drifted into crime and remarried. At 20 she received a civil divorce and an ecclesiastical separation. With her small baby she faced the world alone.

As happens to many young divorcees, she met a man of character and stability. She and John were married in a civil ceremony. They had three children of their own and were very happy. Or almost so. For Claire's conscience had begun to nag her.

For a time she convinced herself that God "understood." But this rationalization eventually broke down before the cold facts of her condition: she was living in adultery.

At first John, a baptized but poorly instructed Catholic, paid little attention to her uneasy conscience. But gradually he, too, came to an understanding of their predicament.

After many rebuffs from priests who discouraged their request, John and Claire did obtain permission to live as brother and sister, maintaining a home for their children. Both were able to return to the sacraments.

Whom God Hath Not Joined reveals intimately the trials a young couple faces in preserving chastity in such a situation. It is a testament to the faith and hope in God's grace that Claire and John McAuley show. And it should encourage other Catholic couples, invalidly married and plagued with remorse, to face up to their responsibilities and correct their situation.

Wrap-up: They lived happily ever after.

The Only One, Albert J. Shamon (Bruce. \$3.25)

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wonderful gift of making the difficult simple. His new *The Only One*, a treatise on the spiritual life, offers a sound, theological basis for the quest of Christian perfection. At the same time, it explains in the clearest manner precisely what grace is and how it operates, the indwelling of the Holy Spirit and our relationship with Christ, the nature of Christian perfection and the means of achieving it.

Wrap-up: Popularity and profundity well mixed.

Catholics On Campus, William J. Whalen (Bruce. \$1.25)

As William Whalen, professor of English at Purdue, explains, there are now 450,000 Catholic students on secular campuses. By 1970 the number will be 900,000.

In this timely paperback booklet designed for Catholic students on the secular campus, the author discusses the intellectual, moral, spiritual and social challenges awaiting the young Catholic there.

He emphasizes in particular the important function of the Newman Club at the secular

university and urges Catholic students to join. Conversely he takes a broad (and well-deserved) swing at fraternities and sororities, warning Catholic students away from them.

Professor Whalen reminds Catholics of their primary duty at school—to be good students and to grow intellectually. At the same time he outlines how they may have a commensurate spiritual and religious growth while shunning the less benign influences of the secular campus.

Wrap-up: For every freshman's briefcase.

Everyman's St. Paul, Vincent P. McCorry, S.J. (Farrar, Straus and Cudahy. \$3.95)

In those churches where the epistle is read aloud at Sunday Mass, minds often wander during the reading to the coming Sunday morning breakfast and the funny papers. "St. Paul is just too hard to understand," might be the defense of a parishioner accused of inattention.

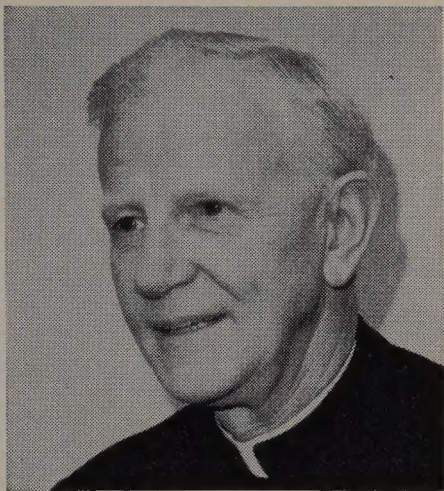
One reason for the difficulty involves St. Paul's situation in writing the epistles: he was usually vehemently involved in talking with someone. And we hear only his side of the conversation.

Father McCorry supplies the background necessary for St. Paul's discussions and the characteristic thoughts of each epistle. In addition he provides a meditation for each Sunday and feast-day epistle of the year.

Wrap-up: Guidebook for the Mass epistles.

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